

Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS
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NUMBER 1

RACIAL AND CULTURAL RELATIONS DENOMINATIONAL STATEMENTS, 1959-1960

On a biennial basis the Department of Racial and Cultural Relations has published compilations of statements by denominations regarding various aspects of racial and cultural relations. These compilations have carried statements up to and including the year 1958.

Because of continuing requests for this service, the editors of **INTERRACIAL NEWS SERVICE** are devoting this issue to such a compilation of statements. Because of space limitations, it has been necessary to excerpt carefully the pertinent sections of the statements for inclusion in this collection. If full copies of any of these statements, or statements prior to 1955, are needed, it is suggested that the denominations be contacted directly.

Addresses of the denominations may be obtained from the *Yearbook of American Churches* 1961, or from the Department of Racial and Cultural Relations, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

All denominational bodies who are members of the National Council of Churches were contacted for statements. The failure to include any particular statement is due to the editors' ignorance of its existence.

AMERICAN UNITARIAN ASSOCIATION May 1959

Civil Rights

... BE IT RESOLVED: That we call upon the 86th Congress to extend the life of the Civil Rights Commission and broaden the authority of the Justice Department to permit intervention in school desegregation and all other civil rights cases; and

BE IT FURTHER RESOLVED: That we respectfully urge the President of the United States to bring the prestige and power of his Administration to uphold the authority of the Civil Rights Commission to the end that the full guarantees of our Bill of Rights may be enjoyed by all Americans.

Integration

... THEREFORE BE IT RESOLVED: That all Unitarian churches and fellowships continue to take positive steps in inviting and welcoming all persons regardless of race or color; and

BE IT FURTHER RESOLVED: That the Board of Directors of the American Unitarian Association be empowered to extend appropriate assistance, including financial, to any Unitarian church or fellowship suffering loss or damage through the practice of the above principles.

BAPTIST BODIES AMERICAN BAPTIST CONVENTION June 9, 1959

1. Race Relations

... With these steps [confession, action, fellowship] as the test of our deep and sincere desire to be obedient servants of Christ in our relations with all races, we do agree:

- a. That membership in every Baptist church should be open to all people regardless of their race or national origin.
- b. That every church should work to express its desire that equal opportunity for all persons shall be the rule in education, employment, housing, and political activity.
- c. That members of our churches should base their fellowship and association on individual merit without regard to national origins.
- d. That our churches should express their opposition to the practice of segregation whether in country clubs, sororities, fraternities, service clubs, organizations of property owners, cemeteries, and all exclusive groups that deny membership on the basis of race or national origin.
- e. That all Baptist organizations, schools, homes and hospitals shall follow such practices as are clear policies of complete integration.
- f. That members and churches participate actively in groups and organizations whose purpose it is to foster better race relations and understanding within the framework of our national constitution.

In conclusion, let us continue in humility and prayer our work in behalf of human understanding and racial peace, trusting in the mercy of God to use our best efforts to work His purposes in the world.

... 5. Indian Americans

Realizing that the socio-economic progress of our nation and that of the Indian American is moving with tremendous acceleration and that any move which attempts to slow or stop this progress is both unwarranted and unfair, let us: —

1. Redouble our mission interest knowing that we are working against time in our effort to assist the Indian American to become genuinely a part of our society.

2. Urge our local churches to seek out and welcome into their fellowship these fellow Christians who are moving into our cities in great numbers.

3. Urge our committees, local and national, to be constantly alert to promote wise Christian thinking and action relative to legislation concerning the Indian American.

... 8. Housing

In view of the fact that housing presents a continuing, and in some areas of our nation, a critical problem, we urge that our churches assume a definite and forthright stand for better housing conditions in their communities, and in the nation as a whole.

We would recommend that our church people become familiar with housing conditions in their own areas, as well as projected plans for future redevelopment in the offices of city planners. We urge our people to see the need to eliminate ghettos and vast spans of housing geared to one economic or social group, as well as the filth, and the landlord persecution and indifference which prevail in many of our urban areas.

We would recommend that our churches cooperate and participate with other community organizations which have already attacked the housing problem and which are responsible for much of the gains we have received in the past.

We recommend also that our church people not be counted among those who panic when members of minority groups seek housing in their neighborhoods, but rather that they work toward maintaining a climate of understanding and brotherhood, as well as a concerted effort, with the new people, to keep their neighborhoods in good order.

We urge American Baptists to work for open occupancy in rental and sale housing regardless of race, creed or color.

We ask all American Baptists who offer any real estate in their possession for rent or sale to do so without regard to race, creed or color.

June 7, 1960

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- c. That all Baptist organizations, schools, homes and hospitals shall follow such practices as are clear policies of complete integration.
- d. That members and churches participate actively in groups and organizations whose purpose it is to foster better race relations and understanding within the framework of our national constitution.

One of the most crucial issues for many persons of minority groups is the inequality of housing opportunities.

We therefore urge Congress to enact legislation, and the President to issue the necessary executive orders, to provide for the immediate cancellation of all federal loans, loan insurance,

or mortgage guarantees granted to any builder who is found guilty of violating any ordinance or state or federal law prohibiting discrimination based on race, color, religion, or national origin in the building, selling, leasing, renting, or transfer of such publicly-assisted housing.

We further urge Congress to enact legislation that would require as a condition of every contract for federal aid in the housing program either public or private, that the property involved shall not be restricted against any person, on the grounds of race, color, religion, creed or national origin, with regard to the building, selling, leasing, renting or transfer of such housing.

Throughout the nation, students (Baptist and non-Baptist) have sought to demonstrate their concern for equal opportunities by methods of non-violent resistance.

We support these young people and encourage adults to bear witness to their concern in creative techniques.

Several American communities have enlisted individuals and families who covenant to accept all new neighbors graciously and to rent or sell without regard to race, creed or color.

We recommend that the Council on Christian Social Progress study this development to the end that they may make such covenant cards available to the constituents of our churches.

In conclusion, let us continue in humility and prayer our work in behalf of human understanding and racial peace, trusting in the mercy of God to use our best efforts to work His purposes in the world.

... 8. Immigration

Christians maintain that persons are created in the image of God with full rights as members of the human family. We cannot avoid the consequences of this belief in the area of immigration and naturalization in the United States.

As citizens and churchmen, we request Congress to act to remove the inequities in America's immigration and naturalization law. We oppose the use of discrimination based on race and national origin; we decry the differences in the treatment of naturalized and native born citizens.

To demonstrate the concern of our nation for a world problem, and mindful of the dangers to free governments because of the population explosion, American Baptists support legislation which would allow some of the "surplus peoples" to make this country their homeland. . . .

SOUTHERN BAPTIST CONVENTION

Christian Life Commission Report

1959

Community Tensions in Human Relations

There are few communities in America that are unaffected by serious tensions in social and economic relations. The church has a double role to play in facing these tensions and the issues that create them. Its primary role is to proclaim its gospel of love, mercy, and justice for all men. But as the body of Christ in its community it must stand as a witness to righteousness amid the material and social concerns that affect the lives of men.

. . . At the present the greater tensions growing out of this recurring racial malady appear in the southern region of our land. The Supreme Court decision of 1954 on the status of legal segregation in the public schools precipitated a racial conflict that has raged for these five years. The issue has been complicated by the radical demands for immediate and complete removal of all forms of segregation on one hand, and by an equally radical insistence on the maintenance of the traditional system of segregation on the other. These two extremes have nullified much of the progress in racial understanding that had been made within the last decade. Extreme advocates of both positions became about the only voices that were heard on the racial issues involved.

This Commission believes the time has come for a Christian rapprochement on this question. In any solution we seek the freedom of the individual and the full autonomy of the churches must be recognized and respected. But at the same time, we must remember that the church is the body of which Christ is the Head. It is to be governed by his laws, motivated by his love, and guided by his mind and Spirit. The church is not the state, but its voice must be heard in state affairs. It is not a law enforcement agency, but it must call for respect of the law and cultivate public opinion which demands the enforcement of the law.

We believe the time has come for the restoration of communication between the white and colored peoples in the South. It is at this point that Christianity faces one of the severest tests of its wisdom, sincerity, and courage. The continuing problem of racial adjustment and understanding must be met realistically, constructively, and patiently.

Christian Life Commission

February 29 — March 1, 1960

. . . The Commission wishes to again reaffirm its historic emphasis upon the biblical principle of the value of human personality as taught by our Lord. In the light of recent efforts on the part of Negro citizens in many areas in securing equal rights, especially the right to vote, the Commission urges our Southern Baptist people to make use of every opportunity to help Negro citizens to secure these rights through peaceful and legal means and to thoughtfully oppose any customs which may tend to humiliate them in any way.

CHURCH OF THE BRETHREN

Annual Conference

1959

. . . Spurious gospels of racism, nationalism, reliance upon armed force, obsession with sex, and the worship of mammon are proclaimed everywhere with strident insistence and devilish cunning. Distrust and conflict are deliberately fomented. Disrespect for law and honor is widespread. Gentleness and purity and brotherhood are held up to scorn.

. . . The church must witness in order to be united; and unity can come only as the church uses her total energy to witness to the world about her experience of the grace of God, which has brought forgiveness, brotherhood, peace, and power to serve the present age.

. . . Evangelism . . . helps men to see and repent of the modern expression of this sin in reliance upon war and preparation for massive retaliation; in racial bigotry and segregation; in idolatrous materialism and preoccupation with the values of a sensate culture.

. . . Evangelism is a call to deep and sincere repentance and resolute turning away from war, racial pride and segregation, materialism, idolatry, and impurity.

General Brotherhood Board

March 24, 1960

Resolution on Nonviolence in Race Relations

. . . we, the General Brotherhood Board, resolve:

1. That we believe discrimination against racial, cultural and religious minorities is morally wrong;

2. That action to remove this discrimination is imperative, both in the light of the Christian ethic and in the spirit of our democratic tradition;

3. That we see our first obligation to seek change through honest discussion and negotiation, but, such methods failing, we regard peaceful nonviolent direct action as an appropriate Christian witness for those whose consciences so lead them;

4. That we commend those persons who, guided by conscience and conviction, are seeking by nonviolent methods to remove long-standing practices of social and cultural discrimination, and urge them not to meet violence with violence but to adhere faithfully to the principles of nonviolent direct action, returning good for evil, while persistently pursuing their goals of justice and reconciliation;

5. That we express to businessmen, governmental officials, and the public our deep concern for the racial tensions in which many of them are involved, and we earnestly and prayerfully urge them to exert their leadership to avoid violence and to re-evaluate their practices in light of our changing society;

6. That we urge the members of different racial and cultural groups in every community to join together in fellowship, worship, work, study, and action so that tensions and mistrust may be replaced by understanding and brotherhood;

7. That we encourage all Christians to examine their own consciences and practices relating to racial and cultural issues; to support as they can peaceful, nonviolent methods for achieving justice and reconciliation; and to pray more earnestly for God's forgiveness, guidance, and sustaining power in their efforts toward Christian brotherhood.

Annual Conference

1960

. . . We Express our Deep Concern about These Problems of Critical Urgency in our Time and We Call on All our Brethren to Work Diligently Toward Their Solution:

. . . (2) The slow pace of racial integration which postpones too long the time when this nation under God achieves liberty and justice for all and which damages our position among nations.

DISCIPLES OF CHRIST

International Convention

1959

Concerning a Study of Race Relations

. . . THEREFORE, BE IT RESOLVED, that the Denver Assembly of the International Convention of Christian Churches (Disciples of Christ) commend to the churches, ministers, agencies, and related bodies an intensive study of the racial

situation and what we as a brotherhood should be saying and doing to relate the Christian gospel to that situation.

BE IT FURTHER RESOLVED, that the department of social welfare of The United Christian Missionary Society be encouraged to provide to the churches, agencies and other related groups materials and suggestions for conducting such a study, including the sending to all congregations and agencies a Summary of Actions taken by Convention Assemblies that deal with racial and cultural relations.

International Convention 1960

The Role of the Church in a Multiracial Society

... THEREFORE BE IT RESOLVED, that the International Convention of the Christian Churches (Disciples of Christ) here assembled at Louisville, Kentucky, October 21-26, 1960, approves the following statement of principles and policies.

Furthermore the Convention commends this statement to the churches and their members as a guide in working for the achievement of Christian race relations in their own lives and communities as their consciences shall lead them.

... The Witness to Love Begins in the "House of the Lord"

10. The church is the body of Christ, a fellowship or community of those who have accepted the calling of God and who are banded together for worship, mutual support and encouragement and above all to witness to the world of the love of God revealed in Jesus Christ.

11. One of the great ugly facts of our day is that the fellowship of the Church, expressed in a community of persons serving one another in love, is denied and perverted by discrimination based upon class distinctions of color and social status.

12. Such discrimination is contrary to the practice of the first century Christian Churches. The New Testament congregations were made up of persons of various capacities, abilities, national, racial and cultural backgrounds joined together in mutual service and appreciation.

13. Congregations and church-related institutions such as colleges and general agencies should raise the following questions as a way of measuring their life against the tradition of the body of Christ:

a. Is the congregation or agency open to all who come regardless of racial, cultural, or social status?

b. Is the congregation making a real effort to serve all persons in its community through evangelism, worship, fellowship and service?

c. Has the congregation recognized its responsibility in these times to dramatize or symbolize its Christian convictions that the body of Christ has no racial restrictions?

d. Are church-related agencies — agencies responsible to the churches, or looking to the churches for support — representative of the major racial groups within the brotherhood in the persons on their staffs and on their policy-making boards?

14. We recognize that history and geography have created different problems for different congregations and agencies within our brotherhood. Not all can move at the same rate in the direction of full Christian fellowship. For some — in single race communities for example — their present witness to full fellowship may be only symbolic.

15. All of us fall short of the Gospel imperative but all of us can take some steps now.

... The Witness to Love in Society-at-Large

... 18. It is difficult to say beforehand for any specific community, at any given moment, what would constitute ... a maximum opportunity. For our present moment in history, however, certain directions for action seem clear. These directions are toward the removal of barriers that restrict the opportunities of persons of any group for growth in understanding and mutual service. Therefore we should work toward the conditions of freedom of access for every man in the following areas of community life:

a. Freedom of access to voting rights.

Voting restrictions based on class or color should be removed. A healthy, democratic community requires full political participation by all who live in it. The person denied the right to vote cannot achieve his full potential as a responsible citizen.

As Christians we should study the voting laws and customs of our community, our county and our state to discover if there is discrimination based on race or class. We should join forces with other civic and community groups interested in removing all such barriers we discover.

b. Freedom of access to employment opportunities.

While there has been general improvement over the past 20 years in the job opportunities open to persons without racial discrimination there is no part of the nation where persons of minority racial groups can be sure that a job

applicant will be judged only in his ability to handle the job. Barriers of discrimination against certain races and especially Negroes exist in some labor unions, some employment agencies and some managerial groups. The church in its own practices has given little leadership to the concept of "merit employment."

As Christians we believe that God calls a man to serve him in his particular vocation. So believing, we should remove every barrier that prevents, on the basis of color, any man from serving God and his fellows in a job which calls forth, to the fullest extent, his God given capacities.

c. Freedom of access to housing.

Segregated housing patterns are the rule — with noteworthy exceptions — in cities and towns across the nation. While recognizing that the desire to live with persons of one's own group is sometimes the deciding factor in racially segregated situations, yet we must face the fact that discrimination in housing rental and sales, aided and abetted by real estate practices, has resulted in enforced segregation in many communities. For Christians, simple justice requires that any housing should be available on the same conditions to every person. The "ghetto" pattern of restricting people of one color to a designated area can not be justified in terms of human values, community values nor property values.

To remove the racial restrictions on housing we need to work toward a community-wide pattern of "open occupancy" — all housing available without regard to race. We also need to work toward providing low cost housing for families in the lower income groups.

d. Freedom of access to all public and semi-public facilities.

Facilities owned by any unit of government — post office, courthouse, city hall — are without dispute for the service of all citizens. In most communities such facilities are in fact available for use without racial restrictions. Other facilities, publicly owned or publicly licensed or operating under public franchise such as parks, cemeteries, recreational centers, bus lines, restaurants, hotels, and theaters are not yet equally free of racial restrictions. Discriminatory practices in the use of such public and semi-public accommodations stand as a continuing barrier to the full development of all our citizens.

We should seek to remove such barriers through legislation, and through our own personal witness to the operators of these facilities.

e. Freedom of access to educational opportunities.

Racial segregation in public schools remains a fact of our national life even though compulsory segregation was ruled by the Supreme Court in 1954 to be unconstitutional. Compliance with the Supreme Court decision on the part of political and educational authorities in twelve states and the District of Columbia has brought at least a beginning of the process of desegregation. In the school year 1959-60 more than 2½ million public school pupils are attending formerly segregated schools of 749 school districts in these twelve states. Five states have continued their compulsory segregation pattern. Many other school districts, in the 12 states where a beginning has been made have not changed their segregated pattern.

Even in states that do not have legal school segregation, the practice of restricted residential neighborhoods has led to school segregation in fact if not in policy. As Christian citizens in whatever situation we have a responsibility to work toward the achievement of full educational opportunities for every child in the community. ...

FRIENDS BODIES

PHILADELPHIA YEARLY MEETING OF FRIENDS

1960

Friends of Philadelphia Yearly Meeting are painfully aware of the barriers to equality and brotherhood that continue to prevail in our country. We are fully aware of our failure to practice Christian brotherhood without regard to race or color.

We are greatly moved by the current non-violent efforts of our brothers in many cities to break down the barriers of segregation and inequality. We commend their efforts and encourage them to remain nonviolent as an expression of Christian love. We urge Friends and other people of good will to work in a spirit of reconciling love.

We offer our prayers in support of the efforts of these people to live as we want to live. We offer our prayers to all people who are striving to reach a proper solution of the problems involved. Friends are encouraged to give individual support to nonviolent action in whatever ways open to them. And Friends are reminded of the necessity to re-examine our lives that we may remove prejudice and discriminatory practices wherever we find them.

THE FIVE YEARS MEETING OF FRIENDS July 14-21, 1960

Race . . . EVERY MEMBER CONCERNED —

We humbly recognize that our Society as a whole has not been true to this basic Christian belief. Too often pioneering in racial equality has been left to the few. But in this day of racial crisis every member of the Society of Friends should be concerned that all races have equal opportunity to participate with one another in worship, education, housing, employment and voting, and to join in our fellowship.

CHRIST'S TEACHINGS RELEVANT —

The Christian way to combat injustice is to act in the spirit of love and forgiveness which Christ both lived and taught. . . . In recent months and years our Negro brothers in Christ have practiced to a remarkable degree these precepts of the Master as they have opposed injustice non-violently and in the spirit of Christian love. We are grateful to them for their leadership in demonstrating the relevance of Christ's teaching in our time and in our own communities.

A GOD GIVEN RIGHT —

Race prejudice and hatred are spiritual and moral diseases not confined to any one section of one country or to any one nation. In God's world there is no place for discrimination or prejudice because of racial or national origin, economic circumstance or religious belief. We believe that that there is something in every man which can respond to the Love of God, and that every man has the God given right to walk over the earth in dignity and self respect. We have the opportunity and the obligation to help secure this right for all.

LUTHERAN BODIES NATIONAL LUTHERAN COUNCIL

February 2-5, 1960

Resolution Related to Recent Outbreaks of Anti-Semitism

WHEREAS the National Lutheran Council devoutly believes that God created one human family, that all men everywhere, whatever their color, culture, class, caste or religion, are inseparably related and bound together as members of that one human family, and that all men are created in the image of God and are equal in status before Him;

BE IT RESOLVED: That we call upon the participating Bodies of the National Lutheran Council to urge their members:

1. To condemn all irresponsible acts of violence and vandalism aimed at robbing religious or racial groups or individuals of their dignity as children of God;
2. To deplore the spirit of hatred which such acts reflect;
3. To cooperate with the constructive forces in their communities to prevent their recurrence.

VOTED: That the above resolution be adopted.

THE LUTHERAN CHURCH — MISSOURI SYNOD June 1959

Combating Racial Discrimination

. . . RESOLVED, That The Lutheran Church-Missouri Synod, in convention assembled in San Francisco, Calif., June 17-27, 1959, respectfully urge ourselves and our brethren in The Lutheran Church-Missouri Synod to continue in the good work that was begun at the St. Paul convention and adopt, at the 44th regular convention of Synod, the following resolutions, numbered a, b, and c, as amplifications of Synod's 1956 statement of principles.

(a)

. . . RESOLVED, That we take notice of the continuing opposition to these Scriptural truths; that we testify against it and that we apply these teachings to the eradication of such racial or ethnic antipathies as may still persist in our midst.

(b)

. . . RESOLVED, That we continue our efforts to combat erroneous ideas about race and that we encourage our pastors, teachers, professors, and laymen to utilize every appropriate opportunity to combat ignorance and prejudice by stressing in our congregations, schools, colleges, seminaries, and our every daily lives those truths about race which are in accord with sound theology and true science.

(c)

. . . RESOLVED, That we urge the editors of the Lutheran Witness and other official publications and literature to give frequent expression to the stand which our church has taken on racial discrimination, as set forth in the resolution adopted in St. Paul.

Establishing Contact With the American Indians

. . . RESOLVED, That Synod urge the Board of Missions in North and South America to encourage the mission boards of the various Districts to cooperate, wherever possible, with the offices of the United States Bureau of Indian Affairs in those metropolitan areas into which Indians are moving; and be it further

RESOLVED, That Synod urge congregations in these metropolitan areas to consider these American Indians their responsibility.

MENNONITE CHURCH General Conference August 17, 1959

The Christian and Race Relations

. . . Our Commitment

1. By the grace of God we as individuals and congregations will strive sincerely and prayerfully to love every person as we are loved by Christ. Each person is infinitely precious in the sight of God and as God's child he must be as precious to us. Always mindful of this, we will reach out in service to our fellowmen, irrespective of race, language or color of skin.

2. We will conscientiously strive to free ourselves from pride, condescension, and scorn toward any group whether it be racial, national, economic, or religious.

3. We are strengthened in these concerns by a firm conviction that the historic Christian peace witness is now demanded. Peacemakers are surely needed in the midst of the present deadly racial warring of man against man. We will therefore surrender ourselves completely to the love of God that we may become channels of his reconciling purpose to build a brotherhood of love in Christ Jesus — a brotherhood which is open to all men.

4. We call on our member congregations and our conference institutions to examine themselves and to purge themselves from prejudiced attitudes and practices toward racial and other minority groups. We further ask them to oppose such prejudice wherever it appears in their local congregations, institutions, and communities. To give reality to this confession and commitment we request:

a. Each congregation of our Conference prayerfully to consider adoption of the following: As a congregation under the Lordship of Christ and by the grace of God we declare that "In every nation he that feareth Him and worketh righteousness is accepted by Him" (Acts 10:35). Such a person of whatever color or national origin is therefore welcome to us as brother and member, co-worker and leader.

b. Each conference-related institution prayerfully to consider adoption of the following: As an institution under the Lordship of Christ and by the grace of God we declare that we will in our personnel and admission policies and in our programs of service give consideration to all persons without regard to color or national origin.

METHODIST BODIES THE CHRISTIAN METHODIST EPISCOPAL CHURCH College of Bishops 1960

Bombing and Desecration

Bombings and desecration of churches and synagogues, vandalism in public institutions, not excluding churches and synagogues, while apparently world-wide in scope have nevertheless been demonstrated in America.

. . . We have suffered grievously from such practices, as a minority group. Yet we here register our unwavering condemnation of such offenses. We call upon our own people to set their faces as hard as flint against all bombing, desecration, and vandalism. . . .

Civil Rights

. . . Civil rights must be extended until every American, of whatever hue, sex, or condition, shall enjoy not only the suffrage and religious freedom, but also the right to every public service, and the privilege of entrance to any vocation, trade, or profession in which that person is qualified.

To establish an objective code of civil rights will serve as one way to guarantee the opening of doors in elementary schools, secondary schools, institutes and colleges and universities to all students, and to secure that they remain therein, free from harassment by pupils, teachers, boards, trustees, officers of county or city or state government, — and even a National Guard.

Housing

It has been remarked that no fewer than twenty-seven million Americans, or approximately one-sixth of the population, because of race, color or ethnic attachment, are being denied the traditional American privilege, to a greater or lesser degree, of freedom to choose, and to move to selected places of residence.

The problem is a complex one, but not so great that it cannot be predicted that it will not become more prominent as millions of our people migrate from the South to the North and West, and from farm to the cities, and thus increase a congestion that has already brought a host of ills in its train. Low-cost housing, whether by Federal or other governments, cannot fill the gap for there is a demand for better housing

among our folk who are economically able to afford better homes in less congested areas. Neither class must be neglected, but we call upon the authorities to devote a particular energy to this development which promises to make segregation more prominent and hardened than previously; for segregation in housing will lead also to segregation in other areas.

We call upon our membership to acquaint themselves with this problem, to the end that they may not only seek after improvement in homes and housing, but that they may also join forces with individuals and movements which seek an amicable, Christian solution to the vexing problem. It is a problem of the body, of the soul and spirit, — of which the latter two must be untrammelled and free.

Urban Renewal and Demolition

There has been great progress in many cities to raze slums and blighted areas within their confines. We will support movements to destroy the slums; but we will note that along with that razing must also come provision for displaced slum-dwellers.

Our folk are frequently found in such areas, and are charged, by that very fact, with preferring the slums. However, they are not by nature slum-dwellers. Economic, political, and not infrequently social factors operate to segregate them in the blighted areas. It is, however, a matter of concern to us to note that urban renewal is so accurately aimed at Negro communities, razing churches and homes, breaking down community bonds, bringing disorganization among our people, and posing for them the problem of securing other housing for themselves and their institutions. We especially decry the practice of renewing areas in which our people dwell, and then making impossible their relocation in them.

Instances are known where such renewed areas are later sold to, and occupied by, other races, with Negroes excluded. Under the conditions, our folk view urban renewal as a masquerade, — as just a newer device to remove and to segregate them in less desirable areas, if indeed it attempts to settle them at all.

We call upon the authorities to review such practices, to assess the effect upon our people. We call upon our people to acquaint themselves with the probable effects of such movements, and to prepare to enter into discussion and conference with associations and authorities who seek to minimize the effect upon displaced minorities. . . .

College of Bishops & General Board May 2-5, 1960

A Statement on Sit-In Movements and Resistance

We view with great concern the recent demonstrations of sit-in movements at lunch counters, and resistance to segregation in public places, engaged in by students of colleges in the South. We find it difficult to be impartial in these matters, for many of the students are personal friends and some are relatives. Moreover, the impact of the conditions which they resist falls upon us all.

. . . We stand in humble admiration before the courage of unprivileged students practicing non-violence, non-violence comparable to those practiced by our Lord Christ Himself. We are especially gratified to note that intimidated, overborne, and facing seemingly hopeless odds they nevertheless remained unequivocally loyal to America.

. . . Therefore, in this acutely personal situation, — affecting our Church, our ministry, our members, our young people, our own sons and daughters — we call upon you to keep the faith, to lose not hope, and to resist with every spiritual means all degradation and indignity imposed upon weaker and underprivileged human beings. You can do no less; God, through Christ, could call upon you to do no more.

THE METHODIST CHURCH General Conference 1960

Social Creed

. . . FREEDOM FROM DISCRIMINATION

We stand for the equal rights of racial, cultural, and religious groups and insist that the social, economic, and spiritual principles set forth in this Creed apply to all alike. The right to choose a home, enter a school, secure employment, vote, or join a church should not be limited by a person's race, culture, or religion.

. . . CIVIL LIBERTIES AND CIVIL RIGHTS

We stand for the recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press, and for the encouragement of free communication of ideas essential to the discovery of truth.

We stand for the right of all individuals and groups to advocate any peaceful and constitutional method for the solution of problems that may confront society.

We stand upon the principle of testing every such proposal in the light of the teaching of Jesus.

The Methodist Church and Race

. . . we recommend:

1. That a cooperative study be made by the General Boards of the Church of our institutions — including local churches, colleges, universities, theological schools, publishing agencies, hospitals and homes — as to their admission and employment policies and practices, and availability of services. It is the responsibility of these institutions that their policies and practices be in accord with the teachings of Jesus.

2. That Methodists in their homes, in their work, in their churches and in their communities actively work to eliminate discrimination and enforced segregation on the basis of race, color, or national origin, that as a church we pursue a program of education and action to bring about Christian practices with respect to housing, open occupancy, school, opportunity of employment, and community acceptance which, in the spirit of Christ, create a sense of belonging.

3. That as basic steps toward the removal of racial barriers in the organizational structure of the Church are taken, consistent planning shall be undertaken by every jurisdiction and conference to implement the procedures duly authorized in Amendment IX of the Constitution of the Methodist Church. In realization of this goal, bishops, district superintendents, pastors and laymen are urged to use with greater Christian courage all available channels, including the local churches, to create a climate of understanding and acceptance of this responsibility.

4. That Methodists at national and international meetings of the Church make provision for equality of accommodations for all races without discrimination or segregation.

5. That the many racial and national groups which make up our Methodist world fellowship be afforded the opportunity without discrimination to enjoy full participation in all activities and on all levels of the Church.

The Methodist Church and Race — A Program of Action

The continuing program of The Methodist Church to (1) abolish the Central Jurisdiction, (2) promote inter-racial brotherhood through Christian love, and (3) achieve a more inclusive Church shall be entrusted to a quadrennial Commission on Inter-jurisdictional Relations.

"(1) We recommend that the General Conference of 1960 shall elect upon nomination of the College of Bishops of each Jurisdiction a quadrennial Commission on Inter-jurisdictional Relations.

"(2) The responsibilities and authority of this Commission shall be as follows:

"(a) To study and recommend courses of action which will implement the use of Amendment IX on all levels of church structure.

"(b) To study the possibilities and problems inherent in the transfer of churches, districts, annual conferences and areas as provided in Amendment IX, and to give such information, guidance and other assistance as may be possible and proper to those considering such transfer.

"(c) To make an immediate study of the reasons for reluctance to make use of Amendment IX, where such reluctance exists, and to bring together responsible churchmen, ministerial and lay, to expedite action.

"(d) Where such transfers cannot be made in either direction at present, to recommend the immediate development of a long range program designed to create better understanding of mutual problems.

"(e) To give attention and study to such matters as may impede the speedy implementation of Amendment IX, including the adjustment of ministerial requirements, pension and apportionment differentials, minimum support, church extension and ministerial itinerancy.

"(f) To make progress reports to the Council of Bishops, and to the Church through the church press.

"(g) To present an inclusive report to the General Conference of 1964 containing findings and recommendations which shall be printed and distributed to the delegates at least three months prior to the convening of the Conference.

"(h) To work closely with the Boards of Social and Economic Relations, or their successors, in General Jurisdictional and Annual Conferences, with the Department of Christian Social Relations of the Woman's Division of Christian Service, and with all boards and agencies having information and facilities for expediting the use of Amendment IX and for promoting interracial brotherhood and Christian love.

"3. We recommend that the General Conference Commission on Inter-jurisdictional Relations shall consider the duly elected representatives of each Jurisdiction on its membership as Jurisdictional Commissions and delegate to them such responsibilities as may properly and expeditiously be fulfilled by them.

"4. We recommend that the General Conference Commission make specific delegation of responsibilities, wherever possible, on local, district, annual conference and area levels of church structure:

"(a) In cooperation with existing agencies to formulate and promote programs of education and courses of action to develop greater interracial understanding and brotherhood on all levels of church life.

"(b) To study the policies, programs, and activities of the Church, its agencies and related institutions with respect to the practice of interracial brotherhood.

"(c) To assist church extension through the establishment, wherever possible, of preaching places, and the organization of new congregations characterized by interracial brotherhood.

"5. We recommend that this proposed quadrennial Commission be given adequate financing to carry out fully and efficiently the responsibilities assigned to it. We recommend that the Commission meet before the conclusion of this General Conference."

Special Resolutions

... Religious Discrimination

Whereas, there have been recent outbreaks of Anti-Semitism in the United States and abroad; which have involved vandalism as well as verbal and printed expressions of hate,

... Be It Resolved that as Methodists we express our Christian concern about sectarian and anti-religious bitterness, violence, hate and such evils. We oppose any form of religious persecution and urge cooperation in extending aid to victims of vandalism and/or persecution. We should develop constructive, positive programs to counteract hate and to develop community attitudes which prevent discrimination against any religious group.

... Covenant of Human Rights

The Methodist Church reaffirms its support of the Universal Declaration of Human Rights ... We urge the Senate of the United States and the governing bodies of those countries who have not already done so, to ratify the Convention on Genocide and the Convention on the Political Rights of Women.

In the General Assembly of the United Nations our representatives should give sympathetic consideration to a Covenant of Human Rights and the Senate should consider it on its merits.

... Human Rights

We regret that many citizens of our country are denied basic human rights. The recent wave of sit-in demonstrations and picketing at lunch counters has reminded us of such denials.

We commend participating students for the dignified non-violent manner in which they have conducted themselves. We further commend the good professional performance of police forces which have prevented chaos in those cities where the demonstrations have occurred. Should such demonstrations continue, we hope that they will be carried out in a similar manner. Demonstrations must be seen as a means of awakening community conscience and not as a goal in themselves. Economic sanctions of any kind should be viewed as a last resort when attempts at negotiation fail.

Students should be free to exercise their personal Christian responsibilities. Methodist institutions should not penalize students who do so.

All of us must recognize that the dimensions of social change are tremendous. We view the present action by students as a challenge to accept Negroes in their respective communities on terms of dignity.

MORAVIAN CHURCH IN AMERICA

Southern Province
Provincial Synod
1959

The Church as a Brotherhood

The Church of Jesus Christ, despite all the distinctions between male and female, Jew and non-Jew, white and colored, poor and rich, is one in its Lord. The Unitas Fratrum recognizes no distinction between those who are one in the Lord Jesus Christ. We are called to testify that God in Jesus Christ brings His people into being out of "every race, kindred and tongue", pardons sinners beneath the Cross and brings them into one body. We oppose any discrimination in our midst because of race or standing, and we regard it as a commandment of the Lord to bear public witness to this and to demonstrate by word and deed that we are brothers and sisters in Christ.

The Church as a Ministering Community

Jesus Christ came not to be ministered unto but to minister. The Church accepts service to Him as its only vocation. Each member is called to this ministry. We believe that in the Renewed Unity the Lord has called us particularly to mission service among the peoples of the world. In this, and in all other forms of service, both at home and abroad, to which the Lord commits us, He expects us to confess Him and witness to His love in unselfish service.

Serving our Neighbor

Our Lord Jesus entered into this world's misery to bear it and to overcome it. We seek to follow Him in serving His brethren. Like the love of Jesus, this service knows no bounds.

Therefore we pray the Lord ever anew to point out to us the way to reach our neighbor, opening our heart and hand to him in his need.

Serving the World

Jesus Christ maintains in love and faithfulness His commitment to this fallen world. Therefore we must remain concerned for this world. We may not withdraw from it through indifference, pride or fear. Together with the universal Christian Church, the Unitas Fratrum challenges mankind with the message of the love of God, striving to promote the peace of the world and seeking to attain what is best for all men. For the sake of this world, the Unitas Fratrum hopes for and looks to the day when the victory of Christ will be manifested over sin and death and the new world will appear.

POLISH NATIONAL CATHOLIC CHURCH

November 19, 1960

Statement by Prime Bishop

The integration question, so vital in the United States, must be decided favorably for the Negroes, but from a Christian point of view.

The problem confronting every Christian is how to effect it. It is the opinion of the Polish National Catholic Church, that enforcement by law is not the absolute solver of problems.

A Negro child escorted into a White school by an officer of the law causes a resentment among the White children and deprives the Negro child of security and acceptance. A Negro child can always be forced by law into a school, but will it become a part and a pattern of the spirit of interdependence among students?

It is the Polish National Catholic opinion that integration can come only by the slow, evolutionary method of schooling the heart and the mind.

It is therefore a great missionary challenge to our united front. We, the National Council of Churches, should and must accept this mission of making it a TRUE integration.

By true integration we understand an equal and constant cooperation of the Negroes with the Whites — an integration that cannot be forced by blitzkrieg methods, but by an expression of good will between the Negro and the White and then a re-education according to the teaching of Christ.

It is our opinion that in this particular field of work, we cannot stand alone, that it is necessary to obtain the help and the cooperation of the government, the public schools and the Churches.

PRESBYTERIAN BODIES PRESBYTERIAN CHURCH IN THE U. S.

General Assembly
April 28, 1959

Christian Harmony in Race Relations

It is generally observed that race relations have changed in recent years. Estrangement between the two races principally involved is quite evident, with varying degrees of intensity.

... The Christian community in its testimony in behalf of justice and fairness to all people certainly cannot without shame lag behind the efforts of secular agencies in behalf of these goals. And since it is apparent that the attitudes and actions of extreme groups result in divisions of our society into hostile factions, the Christian community is challenged by these hostilities to intensify its efforts toward effecting peace in Christ's name among men, through a ministry of reconciliation that is the thrust of its gospel.

To this end Christians must be dedicated by the very liberty that is theirs in Christ to keeping safe the freedom of the two peoples to meet voluntarily in unhampered assembly and genuine fellowship.

In order that we may be more effective witnesses to the community as a whole, our own reconciling efforts in interracial affairs must assume more tangible reality within the life of the church itself. And as strong measures are concerted to assure full opportunity for developing the Negro in society, in like proportion are responsibility and obligation laid upon the Negro himself to assume his full role in the whole life of the community.

Community agencies which now suffer from lack of his qualified assistance, such as planning committees, hospital boards, welfare and other social betterment commissions, could rightfully expect responsible performance from Negro citizens as they do from white citizens. Surely it should be the Christian's zeal to show forth the excellence of the power of God for righteousness in the affairs of men.

General Assembly
May 4, 1960

... Rights of Citizens

... The Assembly strongly urges laymen and ministers, as Christian citizens, to redouble their efforts to right the wrongs presently suffered by individuals and groups because of race, creed, or nationality, and to confront seriously their commitment

to Jesus Christ in all of life; and engage in prayer to God for his forgiveness of the involvement of the church in the injustices of our day, and for guidance, courage, and strength to meet the challenge of these critical days according to His will.

... **Racial Desegregation (In Response to Overtures)**

Overture 7: The Presbytery of Potomac overtures the General Assembly asking that Court to remind the Boards of Trustees of the institutions which are within the concern, support and jurisdiction of its member Synods of the former action of the General Assembly of the Presbyterian Church in the United States, urging the opening of the doors of our institutions to qualified students without regard to social distinctions; and to urge upon these Synods and these Boards of Trustees that they consider the implementation of this action with decisiveness and dispatch.

This overture was answered by the General Assembly in the affirmative for the following reasons:

1. That the 1954 General Assembly reached this decision after due deliberation in its effort to fulfill its role to seek the mind of Christ on this difficult issue;

2. That many Synods and institutions have not acted on this matter or have taken contrary actions;

3. That our mission work in Africa and elsewhere is seriously handicapped by our inability to educate potential native leaders in Presbyterian, U.S. colleges whereas scholarships are provided for them behind the Iron Curtain without racial discrimination; and

4. That the current situation imperatively calls for a strong and urgent reaffirmation of the 1954 Assembly's stand.

THE UNITED PRESBYTERIAN CHURCH U. S. A.

General Assembly

May 27, 1959

Race Relations

Freedom of Association

... The 171st General Assembly

Cautions United Presbyterians that they should not support or tolerate such assaults on the God-given and constitutionally guaranteed rights of all citizens under the mistaken notion that they are merely defending a racial arrangement they happen to prefer, and

Calls upon United Presbyterians to defend the right of every lawful organization or association, especially those under attack, to work to achieve legitimate social goals, lest the very fabric of our democratic system itself be destroyed.

Voting Rights

... The 171st General Assembly

Commends the Commission for its wisdom in setting up State Advisory Committees and for its fairness in holding public hearings;

Petitions the 86th Congress to establish the Civil Rights Commission as a permanent agency and to grant it such additional powers as may be needed to increase its effectiveness, and

Calls upon United Presbyterians to enlist in the effort to secure full voting rights for all American citizens.

Executive Action by Federal Agencies

... The 171st General Assembly

Petitions the Executive Department of the Federal Government to require that public tax money be used on a racially nondiscriminatory basis in a manner comparable to that which has already been employed in the letting of Government Contracts.

Residential Desegregation

... The 171st General Assembly

Commends those churches which have engaged their members in covenants of open occupancy and urges others to follow this example, thus assisting the movement toward residential desegregation,

Urges careful study of the report of the Commission on Race and Housing in local churches and in presbytery social education and action committees, looking toward corporate support of such of its recommendations as are judged most pertinent to their locality, and

Urges United Presbyterian Church judicatories publicly to support the passage of fair housing legislation in those states where such legislation has been or can be introduced.

Reordering Our Own House

... The 171st General Assembly

Commends those congregations which have acknowledged the leading of the Holy Spirit into a fellowship that knows no racial or cultural barriers and those formerly separate all-white and all-Negro judicatories which by mutual sacrifice and statesmanship have successfully united, and

Calls upon our whole church and its members to labor unceasingly toward the goal to which God is calling us.

May 25, 1960

Race Relations

... The 172nd General Assembly

Affirms its determination neither to rest nor become silent on

this issue until all citizens of our country have equal access to the rights, responsibilities, and privileges of citizenship, and all Christians can find full participation in the work and worship of Christ's church, without respect to their race or ethnic origin;

Reaffirms the actions of previous Assemblies on the achievement of a nonsegregated church and a nonsegregated society; and

Addresses itself now to the following matters: (1) discrimination in public accommodations; (2) the responsibility and right of all citizens to vote; (3) the call of ministers without respect to race; (4) the vocational aspirations and training of nonwhite youth; and (5) desegregation in public schools.

1. Public Accommodations

a. Statutory Prohibitions

... The 172nd General Assembly

Calls upon our judicatories and church members to insist that public officials enforce such statutory prohibitions where they exist, and to support such legislation where it has been, or can be, introduced;

Urges our members to take note of hotels, restaurants, and other public accommodations that discriminate and to communicate to the owners or managers their desire to see such discriminatory practices eliminated; and

Urges United Presbyterians, individually and in concert, to seek out and patronize those places of public accommodation that serve the public without such discrimination.

b. Student Demonstrations

... The 172nd General Assembly

Commends those who, when struck, did not strike back; who, when cursed, did not curse back; who acted with patience and dignity in the face of violence and hostility;

Assures students of our common cause with those who for the sake of conscience participate in such responsible nonviolent demonstrations;

Urges them to continue to recognize the dangers to the civil order inherent in conflict with established authority; and

Urges United Presbyterians to search their conscience and prayerfully to determine, within the fellowship of the church, whether God calls them to support these efforts.

2. Voting Rights and Responsibilities

... The 172nd General Assembly

Urges state legislators and the United States Congress to continue to work for legislation that will effectively secure and protect the rights of all citizens to vote, regardless of race;

Commends efforts to stimulate, train, and protect Negro and other citizens in the exercise of their responsibility to register and vote by such agencies as United Church Women, the Southern Christian Leadership Conference, the Young Women's Christian Association, the National Association for the Advancement of Colored People, and the League of Women Voters; and

Urges United Presbyterians to participate actively in these or other such legitimate efforts and to defend them against unwarranted and irresponsible attacks.

3. The Calling of Ministers

... The 172nd General Assembly

Urges churches attempting to fill pastoral or staff vacancies to communicate to the Department of Ministerial Relations their desire to consider the best-qualified candidates without regard to the candidates' race;

Urges presbytery committees on ministerial relations in counseling with churches seeking ministers to encourage these churches to consider and hear qualified candidates without respect to race or ethnic origin; and

Requests the Department of Ministerial Relations to encourage every church using its service to consider and hear candidates, without regard to race or color, whose stated qualifications meet the needs of the church.

4. Raising Vocational Aspirations and Training of

Nonwhite Youth

... The 172nd General Assembly

Urges those leaders, such as pastors and vocational counselors, who have access to the minds and hearts of nonwhite youth to nourish in them a growing faith in the ability of our society to correct previous patterns of discrimination in employment, and to encourage them to continue their education and/or training, even for job categories that may presently be closed to members of their race;

Urges United Presbyterian employers in both church and non-church organizations to see that their recruiting, training, hiring, and promoting practices are conducted on a merit or seniority basis, without regard to the race or ethnic origin of employees;

Calls upon labor unions with discriminatory policies or practices quickly to bring them into line with the oft-repeated statements of the major international unions in favor of nondiscriminatory membership;

Repeats its call to all United Presbyterian members and judicatories to support and implement state and local Fair Employment Practices legislation; and

Commends such agencies as the National Urban League for their continuous program of placement and education of both potential employees and employers.

5. Desegregation in the Public Schools

a. Voluntary Compliance

... The 172nd General Assembly

Commends the wise and statesmanlike leadership that led to voluntary compliance with the Supreme Court's decision; and

Calls upon United Presbyterians to give leadership in the movement toward voluntary compliance with the law of the land, assuring them of the support and assistance of their church.

b. The Ambiguity of Minimal Desegregation

... The 172nd General Assembly

Reminds all Christians that, while "token" desegregation and other plans that admit a small number of Negro pupils to white schools may be preferable to rigidly segregated or closed public schools, such arrangements fall far short of the ethical demands of our Lord and even of the full intent of the Supreme Court decisions of 1954 and 1955; and

Urges Christians wholly to support every legitimate effort to achieve the full freedom of every child to attend, without respect to color, any public school for which he is qualified.

PROTESTANT EPISCOPAL CHURCH

The National Council

April 27, 1960

1. *Resolved*, That the National Council asserts the appropriateness of the actions of its staff members in preparing the Background Paper on the Sit-in Demonstrations, recognizing the consistency of these actions with understandings of Council on the policy governing the operation of departmental officers; and be it further

Resolved, That the Council finds the document in question to be correctly based on official documents of the House of Bishops, the Lambeth Conference and the General Convention; and be it further

Resolved, That the Council is determined to develop for all its officers policies and criteria for constructive exercise of responsibility in preparing and distributing materials of all kinds; and be it further

Resolved, That the Council reminds all its officers that the heaviest responsibility for the work of the Church is carried by the Bishops of the Church, and that consequently officers are expected to consider seriously advising diocesan authorities in advance of impending significant publications of Council's staff.

2. *Resolved*, That the National Council recommends the Study Document on Sit-in Demonstrations for serious consideration and a study on the part of the people of the Church.

THE REFORMED CHURCH IN AMERICA

June 1960

... *Resolved*, that the General Synod earnestly commend to all the Classes of the Reformed Church in America that steps be taken to make it clear that the worship and fellowship of the Reformed Churches are open to all irrespective of race and class and that this fact be made known to the public through the use of the local newspaper and other suitable means of communication.

and respect for all men as persons created in the image of God.

Council for Christian Social Action

1959

Our Christian Concern for Public Education

... We affirm our support of the public school system, democratically controlled by the entire community, financed through general taxation, and open to all children without discrimination as to race, creed, or economic status.

... We urge that members of our churches help strengthen the public schools by:

... refusing the use of church or other private property for private schools to evade desegregation of public schools.

UNITED CHURCH OF CHRIST

General Synod

July 8, 1959

Race Relations

... We ... call upon our churches and their members to pray and work:

For the elimination of pride and prejudice from our hearts;

For the end of racial segregation and discrimination in our communities — in church life, in housing, in employment, in education, in public accommodations and services, and in the exercise of political rights;

For the alleviation of poverty, ignorance, illness, and all other handicaps which are aggravated by unequal opportunity and by segregation imposed by law or custom;

For the furtherance of human rights throughout the world

January 31, 1960

Qualifications for the Office of President of the United States

The Council for Christian Social Action unequivocally states its conviction that no citizen should be denied nomination by a political party or election to the office of President on grounds of race, religion, or ethnic origin.

To accept as unwritten law, or to assume, that no Roman Catholic should be President of the United States would amount to a denial of fundamental American principles and would infringe liberties guaranteed by the Constitution. ...

June 15, 1960

Statement in Support of the Students Protesting Segregation

... The basic issue runs far deeper than the comparatively simple matter of being able to purchase a cup of coffee and drink it along with other customers. In these demonstrations there is caught up the yearning of the human spirit for freedom, dignity, and equality. Here is a symbol of protest against all forms of discrimination. This is the struggle not of one group alone, but of all. It is a struggle of humanity for humanity's sake.

We commend the students of America, Negro and white, North and South, who have so challenged the conscience of their country. Especially do we commend their high motivation and their courage, their self-discipline and exemplary behavior in the face of provocation. We support their demand for the recognition of human dignity and urge all Christians to join us in such support to the end that this nation, under God, shall indeed have a new birth of freedom.

Board of Home Missions of

the Congregational and Christian Churches

April 28, 1960

Statement in Support of Students

... The Board of Home Missions, through its Executive Committee meeting on April 28, 1960, expresses its support of the students of its own affiliated colleges and of other educational institutions in their demonstrations against racial discrimination in stores, eating establishments, libraries and other places purporting to serve the general public.

... As evidence of the sincerity of our convictions, the Board of Home Missions will, through the Division of Higher Education and The American Missionary Association, extend financial aid in cases of hardship caused by dismissal of students from college or from part-time employment, another common form of reprisal. The Board will also use its good offices with the colleges associated with it to help qualified students gain admission to colleges where they will not be victims of discriminatory policies and practices. Applications from students will be received by the Board's Division of Higher Education and the American Missionary Association.

The matter in these pages is presented for the reader's information. Unless so stated, it is not to be construed as reflecting the attitudes or positions of the Department of Racial and Cultural Relations or of The National Council of Churches.

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